

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.

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Price One Penny.

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

In a former article upon the subject of "Faith," we endeavoured to show that that principle was a natural and eternal one—that, although various spiritual gifts, such as tongues, interpretations, prophecies, healings, &c., may pass away, because unnecessary, "when that which is perfect is come," the principle of faith will remain or abide with its happy possessors, because it is, in its nature, eternal, and essential to progressive being.

The same course of argument and the same remarks will (in spirit) apply equally to the principle of Hope, the second in the sacred trio of "graces" named in the text, which we have chosen for a motto.

And what is hope? It is an agreeable anticipation of something to come, an anxious expectation of some future blessing, enjoyment, reward, or possession. Hope is the bosom companion of faith, without which it would soon languish and expire. It is the antithesis of despair—the antidote of care and sorrow. Hope cheers the heavy heart of the troubled one, lightens its burdens, banishes gloom, drives away dismal forebodings, whispers consolation, buoy up the mind amid the trials and calamities of life, sweetens the bitter cup of adversity and affliction, and tends to encourage perseverance against adverse influences

that would otherwise, perhaps, not only intimidate, but overwhelm the soul.

It often happens that there is more pleasure in the hope than in the possession of a thing. And what does this prove? It proves, at least, that hope has a share—a large share, too, in the causation of human happiness. Without hope, indeed, the world would be but a wide, desolate wilderness, and all the scenery of life within it, cold, and dark, and dreary. Though surrounded by all the splendours and luxuries which earth can afford, without the presence and influence of hope, all would be to us a dead, gloomy blank. In the heart there would be left still,

"An aching void
 The world could never fill."

Hope is one of the main springs which set the world's machinery in motion. Without its influence, the great projects of rulers and statesmen, which direct the energies and control the political movements of society, would die in the bud; the genius of science which philosophers have culled from nature's solitude would have remained concealed in their secret closets; the bold intrepidity of the traveller, who daunteth at no danger and shrinking at no obstacles, loves to roam through distant lands, to penetrate their

deep seclusions and explore their rugged heights, would fail: the enterprising diligence of the merchant and tradesman would slacken, and commerce would dwindle away: the labours of the husbandman would cease, and earth's broad bosom would soon become an unlovely, uncultivated wilderness: in short, all nature would suffer; human energies and efforts in all directions would be paralysed and deadened; and life itself would be the mere dragging out of an insipid and miserable existence.

What a sad condition the world of mankind would thus be in without the principle and exercise of hope! From the cradle to the tomb, man, in every station of life, is the child of hope. All men have their difficulties to encounter, and their peculiar trials and troubles to contend with: indeed the Scripture says that "Man is born to trouble as the sparks fly upward." Without hope, then, what would or could he do? Troubles and difficulties he would certainly have to meet with, face to face; and how could he escape the experience of their depressing influence? Trial would follow trial, and sorrow succeed sorrow, like the gathering billows of a troubled sea; and, without hope to buoy him up, he would assuredly sink under the weight of his accumulated woe. There would be no sun to shine above him—no cheering rainbow to gild his mental horizon,—no solace within, and naught but obscurity without. Everything around him would be dark and dismal. Despair would then seize upon him: his prospects would fade, his anguish would prove insupportable, and his only place of refuge would be the deep and silent grave.

If, however, hope glows within the heart, man can rejoice even in the midst of danger and trial. It is the hope of final success which cheers the daring adventurer who seeks his fortune or his reputation at the hazard of his life. The warrior, who is surrounded by the engines of war, contemplates in prospective the plaudits of his countrymen or his sovereign, and the prize and renown which his martial prowess will win for him; and this hope nerves his arm and stimulates his courage—softens and subdues the roughest shocks of conflict, makes the din of war sound less harsh to his ear, and renders the severest toil comparatively easy to be borne. So also the mariner, amidst the

the dangers of the sea, far away from home and from all that is near and dear to him, toiling and struggling against the blustering of a stormy main, is cheered on by the hope that all will yet be well—that the rough and boisterous winds will abate their fury—that the angry, foaming tempest will subside, and the ruffled bosom of ocean become calm and tranquil. He is cheered, too, by the hope of one day reaching his destined haven, where he anticipates that the comforts of home will reward him for his toil and compensate him for all his trouble. What is it, again, but hope that keeps up even the fire of the designing and ambitious man? The gibes and contemptuous taunts which his eager course excites from others are lost upon him; and if he has to buffet with the world and to struggle against opposing influences, his high spirit braves them all; his eye stretches over them to the more distant and alluring object which he has in view; and, despite all obstacles, hope still animates his ambitious heart, until he at length obtains the dignity, distinction, and glittering honours for which he has so ardently longed, and to which he has so eagerly aspired.

Hope, though intimately allied with faith, is nevertheless quite a distinct principle from it. A person may believe a thing, and yet entertain no hope whatever concerning it. He may, for instance, believe most firmly that he will soon die, and yet not *hope* for death. A condemned murderer may believe that he will be hung for his crime, and yet not *hope* for his doom. The devils in hell believe that there is a God, and that His Son died for man's redemption; but not a particle of *hope* animates their hearts, or they would not "tremble" at that which hope rejoices in.

Faith without hope, instead of yielding joy and satisfaction, would be the source of misery and woe. What joy or consolation will a belief in the existence of God or in the atonement of Christ for the sins of the world be to a man, if he has no hope of mercy from and acceptance with God, or an interest in the sacrificial work of redemption thus wrought out? None whatever; for a hopeless faith would be worse in its effects than no faith at all. A man may intellectually believe the doctrines of the Gospel; but if he has no hope of realizing the benefits and blessings of that Gospel, what real comfort or

enjoyment can he experience in the exercise of such belief? The apostate sons of the morning cannot help but believe in the forfeited glories of their first estate; but, having no hope of ever re-possessing them, their belief yields them no happiness, but, on the contrary, stings them with remorse, fills them with madness, and leaves them in unmitigated despair. Hence Dante, the Italian poet, inscribes over the portal of hell the graphic words—

"Ye who enter here, bid Hope farewell!"

The Apostle says truly that "we are saved by hope." He does not, of course, mean that *mere* hope—hope *alone*, will effect our salvation, any more than faith alone, or anything else alone. But while faith is one means, *hope* is another, love or charity another, and so on. Hope is what he elsewhere calls "the anchor of the soul;" for it tends to keep its possessor firm and steady, calm and unwavering,

amid the stormy influences and ruffled scenes of life. To the sick and afflicted hope is a soothing balm that will medicate many a wound, and ease the heart of many a pang. To the poor and needy it whispers anticipatory tidings of better times to come. To the hapless victim of misfortune and despair it points exultingly and encouragingly to the approaching dawn of a brighter day. To the captive exile it breathes prospectively the perfumed air of liberty. To the dying Saint it tells, in soft and sweet accents, of the prospects of eternity and the glories of celestial life. To the blood-stained martyr it smilingly offers, for his fortitude and magnanimity, a bright, unfading crown. And to all the faithful, persecuted servants of God it reverberates with increased power the strong assurances of faith, that in the world to come there is, for them, "glory, honour, immortality and eternal life."

(To be continued.)

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

(Continued from page 67.)

They have made a religious pretext to rob us of the right of pre-emption; that is, because we have more wives than one. This is the course they have pursued towards us.

Have they a right to force upon us judges, and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us without our having a voice in the matter? I say they have not, according to the laws which exist among men; they have not, according to the principles of justice and truth; they have not, according to the principles upon which this Government is established; but they want to rule over us contrary to the principles of the Government; and, as you have expressed it, you have a right to withstand it.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places and hide ourselves till the indignation of the Lord be overpast, until the Lord has shaken our ene-

mies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God—to a place where we could more fully keep His commandments, where we could fulfil His behests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledged as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but Him, or the man that He appoints.

Who has ruled the earth? Who has borne sway? Man, who by the power of the sword has got possession of thrones, powers, and dominions, and has waded through scenes of blood.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

What is the Government of the United States? It does not profess any religion. There is no religion or priesthood con-

nected with it nationally, only they allow or profess to allow everybody to worship God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when, forsooth, they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that profess to acknowledge God?

We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although He has revealed to us his will, and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law; and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world, by a thousand fold: yes, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God; and many of you have been ordained, by the revelations of the Almighty, to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord: you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of; they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young, and this people to carry it out; and by whom? By the Lord God; by Him who holds dominion throughout the universe; by Him who created all by the word of His power;

by Him who said, "Let there be light," and there was light; by Him who spoke, and the worlds rolled into existence. By Him you received rights that are not of this world—rights that flow from the great Eloheim.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege, our right, if you please; but I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth—to be the representatives of God.

What are we doing? God has seen proper to establish His kingdom upon the earth, and here is that kingdom—that stone which has been cut out of the mountain without hands; and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people; it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children and our posterity after us, from generation to generation—the foundation of liberty, whereby the bond that has been on the neck of the nations shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking some time ago about our rights. There are our duties. We have got through with our rights.

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But," says one, "I have got a son who has gone out upon the plains, and

perhaps the soldiers will kill him. Let me see, any trembling, or feelings of that kind.

[President Kimball]—There can be no more made.

I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We talked before, in certainty that was, and we shall exist in eternity that is to come, and the question only is, whether it is better to die with the angels on, or to be found a poor, miserable coward?

All this I said to my son Joseph, after blessing him, before he went out. Was Joseph, do not be found with a hole in your back. I do not want any coward-

What are we all going to die to get? God has designed and said He would establish His kingdom upon the earth, and that the Devil shall not reign for ever; but in whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him; and he says, "Rejoice, and live your religion, and all shall be well." Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITALL.

Continued from page 812, Vol. XIX.

OBJECTION.

"In the revelation Joe Smith professes to have received from the Lord, the following promise is made to him:—And I will bless him and multiply him, and will give unto him an hundredfold, in this world, of fathers and mothers, brothers, and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds! How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain."—*"The Latter-day Saints and their Spiritual Wives,"* by H. T. J.

ANSWER.

Our beloved Prophet, whom "H. T. J." contemptuously designates "Joe Smith," was, without doubt, favoured by the Lord with the promise above cited. And what reasonable objection can be urged against it? The Lord promised to bless him and multiply him, as He did His faithful servants of old. What, for instance, said the Lord to His servant Abraham?—"I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between thee and thee, and will multiply thee exceedingly. In blessing I will bless

thee, and in multiplying I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea shore."

(Gen. xvi. 1, 2, xiii. 17.) What said He to His servant Isaac?—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

(Gen. xxvi. 3, 4.) What said He also to the patriarch Jacob?—"I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it; and to thy seed after thee will I give the land." (Gen. xxxi. 11, 12.)

Without multiplying texts in further proof of the fact that God favoured His faithful servants of old with many promises, we must observe, our opponents will no doubt readily admit the fact and propriety of the distinguished persons named having received such promises and blessings from the Lord. With objection, then, can he reasonably urge to Joseph

Smith's reception of similar favours? The Lord promised to "bless" him and "multiply" him, as He did His servants of old, among whom the three patriarchs alluded to stood pre-eminent. But lo! here is the great difficulty in Joseph's case: The Lord promised him "an hundredfold, in this world, of fathers and mothers, brethren and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds!" This is the gigantic obstacle in the mind of H. T. J. Hence his all-potent query—"How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain!"

Well, we certainly do not think that "Mormon divines" have much occasion for giving up the problem in despair, seeing that any "Mormon" child could easily solve it, even though the sagacious "H. T. J." may be unequal to the task. Take time, then, Mr. J.: you will, perhaps, be enabled to get over the difficulty sooner than you at first expected.

It so happened that our Lord, when he was on earth, made a similar promise to His servants in those days. They were persecuted, and mobbed, and robbed, and driven, and hated, and despised, and belied, much in the same way as the Latter-day Saints have been; and when Peter remarked that he and his brethren had "left all, and followed" Jesus, we find that "Jesus answered and said,

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an HUNDREDFOLD!" Ah! say our opponents, but the promised hundredfold has reference to spiritual blessings—to heavenly, and not to earthly things. Indeed! Is it so? But pause a moment, and let us see if what follows will bear out such spiritualising interpretation. The Lord says—"He shall receive an hundredfold, now in this time, *houses*, and *brethren*, and *sisters*, and *mothers*, and *children*, and *lands*, with *persecutions*; and, in the world to come, eternal life." Does the Lord here refer to *spiritual* things—spiritual houses, spiritual brethren and sisters, spiritual mothers, spiritual children, and spiritual lands? We think not. We believe that he meant what he said, and said just what he meant.

We will, therefore, quietly answer our objector's posing query by turning it round, and asking him how, in accordance with our Lord's promise, one "man" can "receive a hundredfold" of "*mothers*!" And when he has made that point clear to his own mind, we shall be in some measure relieved from the sad difficulty, and shall be able, perhaps, more satisfactorily to "explain" to him "how one person can have an hundredfold of fathers!"

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

[September, 1842.]

Saturday, 24th. The Legion was called out for general parade, and reviewed by General Law. In the evening, Lieutenant-Colonel Stephen Markham was elected Colonel of the 1st Regiment, 1st Cohort, to fill the place of Colonel George Miller, promoted; and Captain John D. Parker elected to fill his place; and Captain Thomas Rich to fill the place of Major Wightman, deceased.

At home. Had a visit from old Mr. Murdoch and lady concerning some land, &c., at St. Joe.

Sunday, 25th. At the Grove. Spoke more than two hours, chiefly on the subject of persecution.

Ship Medford sailed from Liverpool for New Orleans with 214 Saints.

Monday, 26th. The office of Notary Public for the city of Nauvoo was created by the City Council, and James Sloan was elected. A seal for the Municipal Court was ordered by the Council.

Tuesday, 27th, and Wednesday, 28th. At home. Nothing of importance transpired. 29th: Ship Henry sailed from Liverpool for New Orleans with 157 Saints.

Sept. 28th, 1842.

"Resolved, that William Seichrist be excluded from the fellowship of this [the first regular Baptist] church [of the city of Alleghany, Alleghany county, Pennsylvania,] for embracing and maintaining a heresy,—to wit, doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles can be wrought through the instrumentality of faith; that special revelations from God are now given to men; and that godly men are now endowed with the gift of prophecy, such as to foretell future events. William Benson, Ch. Clerk. Deacon John Beck was moderator of the meeting."

Thursday, 29th. This day, Emma began to be sick with fever; consequently I kept in the house with her all day.

Friday, 30th. Emma is no better. I was with her all day.

[October, 1842.]

Saturday, 1st. This morning I had a very severe pain in my left side, and was not able to be about. Emma sick as usual. I had previously sent for the Temple Committee to balance their accounts and ascertain how the Temple business was going on. Some reports had been circulated that the Committee was not making a righteous disposition of property consecrated for the building of the Temple, and there appeared to be some dissatisfaction amongst the labourers. After carefully examining the accounts and enquiring into the manner of the proceedings of the Committee, I expressed myself perfectly satisfied with them and their works. The books were balanced between the Trustee and Committee, and the wages of all agreed upon.

I said to the brethren that I was amenable to the State for the faithful discharge of my duties as Trustee in Trust, and that the Temple Committee were accountable to me, and to no other authority; and they must not take notice of any complaints from any source, but let the complaints be made to me, if any were needed, and I would make things right. The parties separated perfectly satisfied, and I remarked that I would have a notice published, stating that I had examined their accounts and was satisfied, &c. It was also agreed that the Recorder's Office should be moved to the Temple, for the convenience of all.

In this day's *Wasp* I noticed the following letter from Elder Pratt:—

"City of Nauvoo, Illinois,

September 26, 1842.

Mr. Editor.—Dear Sir,—I noticed in the last week's *Wasp* a letter from Dr. R. D. Foster, written from New York city, which states that Dr. John C. Bennett had declared in said city that he had received a letter from me and from my wife, and that we were preparing to leave and expose Mormonism.

I wish through the medium of your paper to say to the public that said statements are entirely false. We have never at any time written any letter or letters to Dr. J. C. Bennett, on any subject whatever. Neither are we "preparing to leave and expose Mormonism," but intend to make Nauvoo our residence, and Mormonism our motto.

Respectfully,

ORSON PRATT."

Sunday, 2nd. About ten o'clock in the forenoon, a messenger arrived from Quincy, stating that the Governor had offered a reward of \$200 for Joseph Smith, jun., and also \$100 for Orrin P. Rockwell. This report was fully established on receipt of the mail papers. The *Quincy Whig* also stated that Governor Reynolds has offered a reward, and published the Governor's Proclamation offering a reward of \$300 for Joseph Smith, jun., and \$300 for Orrin P. Rockwell. It is not expected that much will be effected by the rewards.

Emma continued very sick. I was with her all day.

Monday, 3rd. Emma was a little better. I was with her all day.

Tuesday, 4th. Emma is very sick again. I attended with her all the day, being somewhat poorly myself.

Wednesday, 5th. My dear Emma was worse. Many fears were entertained that she would not recover. She was baptized twice in the river, which evidently did her much good. She grew worse again at night, and continued very sick indeed. I was unwell, and much troubled on account of Emma's sickness.

Elder Rigdon called Elder William Clayton into his office, and said he had some matters to make known. He had been at Carthage and had conversation with Judge Douglas concerning Governor Carlin's proceedings, &c., and had ascertained that Carlin had intentionally issued an illegal writ, expecting thereby to draw President Joseph to Carthage to get acquitted by *Habeas Corpus* before Doug-

lass, and having men there waiting with a legal writ to serve on Joseph as soon as he was released under the other one, and bear him away to Missouri, without further ceremony. Elder Rigdon asked what power the Governor's Proclamation gave to any man or set of men who might be disposed to take President Joseph. He was answered, "Just the same power and authority which a legal warrant gave to an officer."

It is more and more evident that Carlin is determined to have me taken to Missouri, if he can. But may the Almighty

Jehovah shield and defend me from all their power, and prolong my days in peace, that I may guide His people in righteousness, until my head is white with old age. Amen.

Thursday, 6th. Emma is better; and although it is the day on which she generally grows worse, yet she appears considerably easier. May the Lord speedily raise her to the bosom of her family, that the heart of His servant may be comforted again. Amen. My health is comfortable.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 6, 1858.

PRINCIPLES versus CIRCUMSTANCES. — The greatest and the longest continued warfare is the one which has existed between principles and circumstances. It is the warfare of the universe. We believe that it is, like eternity, without beginning, and that, like eternity, it will never have an end. Men, devils, and Gods are engaged in it. It is the same great struggle which is variously denominated the war of right and wrong, of good and evil, of virtue and vice, of right and might. Each term has its peculiarly associated ideas; but they all refer to the same great strife, though it is impossible to express in two antagonistic epithets all the meaning attached to these ideas, and every side view which they will present.

In this great universal war a vast majority array themselves on the side of circumstances against principles. It is instructive and interesting to look at this matter aright, for it will show us wherein real virtue consists—who are the truly noble, and where the quicksands are on which mankind wreck their souls and lose the great reward.

It would be a very easy matter to do right, did it run with the tide of popularity, and were we wafted along the current by the winds of favourable circumstances—by such a breeze as poets would describe the gentle zephyr fanning a paradise with. Oh, it would be easy to do right then: few would then be found to do wrong. But principle seldom runs with favourable circumstances and popularity. The path of duty, though it is the path of peace and safety, is generally one of trial and sacrifice. Where there exists an apparent agreement between principle and circumstances, the latter acts as a test to the former. Perchance it serves as a trap to an individual. By lulling him to security, an attack is made on his weak points which principle has left unguarded. Thus the fortress of the soul is carried, and the fabric of character laid in ruins.

In this state of probation at least it seems to be the way of Providence to discipline mankind by bringing circumstances to bear against their principles. Neither does this trial of character always assume a repulsive appearance. How few there are who endure the test! How few prove themselves worthy of the great reward by standing to their integrity and principles under all circumstances!

Had Satan been the First Born, he might not have fallen and become the great rebel. What earthly brother would dip his hands in his elder brother's blood, if circumstances were likely soon to remove the obstacle from his path? What elder brother would not raise his voice against the fratricide whose bloody hand seized an heirship. The assassin will not take life without his hire, nor the robber steal without a sufficient motive. It would be against *their principles*. There are thousands of respectable men who, under other circumstances, would make the greatest rascals—thousands of dames who appear as icicles of chastity, who, had they tread the path of temptation and poverty, would bring the blush into the faces of wantons by their aptitude in vice. It would be mortifying to the pride of such, did they realize how much they owe to favourable circumstances, and how little to their principles.

There are others who are ever waiting for favourable circumstances to do right, to perform their duties, and to obey the laws of heaven. Thus they wait and wait, and never do right—never accomplish anything good. Truly such are having "left undone the things which they ought to have done, and done those things which they ought not to have done." Living, they have been worthless; and dying, they have found the harvest was passed. We can bring examples to the Saints. For instance, how many of them have neglected preparations to obey the command of God concerning the gathering? How many have put it off from year to year, waiting to commence when circumstances were favourable to their obedience to the principle? Yet, at this late date, they have not a penny in store for that purpose! How many will put off paying their tithing until they are in better circumstances, or cease to obey this divine law when their worldly affairs are not so prosperous.

Supposing the Elders of Israel had acted according to the above—had waited until the coffers of the Church were overflowing, out of which they could receive large salaries,—supposing they had waited until their families were comfortable, with stores sufficient to last while they were on their missions, how few among the nations would have heard the sound of the everlasting Gospel? The tens of thousands in these and other lands who have been converted to the truth would now be sitting in thick spiritual darkness. Supposing they and the people of God in Zion were now to act according to this spirit, the work of God would never be accomplished, the redemption of Israel never brought about, and the "restitution of all things" would be a failure.

Brigham, Heber, and many of the authorities left their families sick and in want, and sick and in want themselves, to fly, at the command of God, to preach the Gospel of salvation to the nations. What is now their position? That position they have nobly earned. When the poor widow threw in her mite, Jesus said she had done more than all the rest. She had given her all. She had let principle triumph over circumstances. This is the true spirit of the Gospel. Such actions show integrity of soul, test the dignity of character, and point out the people of God. Deeds of this kind show us Virtue with a golden halo round her head, bring before us the true patriot, and present us with manhood tried as by fire. Every Saint should take such bright examples as their pattern. None should let circumstances make them swerve from principle—never fail in their duty because there are obstacles in the way—never wait to a more fitting season to obey the laws of God—never boast of strength and ability in prosperity, and show weakness and coldness in adversity. When circumstances are unfavourable and their prospects overcast, they should with courage and steadfast integrity follow by principle and duty. When difficulties are in the way, they should feel a God-like pride in surmounting them and playing their part nobly. It

is in this war of principle and circumstances that men prove their mettle, prove their origin, and develop the quality of their character. Those who are found on the side of the former will come out of the struggle like gold seven times purified, and be exalted to Gods; those who are found on the side of the latter will be worthless in life, and in death be accounted as unwise stewards, and lose the great reward.

UNLICENSED PLACES OF WORSHIP.—For the benefit of our readers, we publish extracts from English law relating to places of religious worship. It is supposed by many that a religious assembly has no legal claim upon the officers of Government for protection unless convened in a licensed or registered place of worship. This idea, however, is very erroneous, as will be seen by a perusal of the late Religious Worship Act, which we publish in this Number. That law entirely does away with the necessity of registering any place whatever for religious meetings; and if protection is contemplated for such meetings at all by the English law, it is just as much due to meetings "held in a private dwelling," or "on the premises belonging thereto," and "in buildings not usually appropriated to purposes of religious worship," as to licensed chapels and churches. All such meetings are now recognised by, and come under the purview of law; consequently they claim its full protection.

Why it is that the idea still prevails that meetings held in registered places are most under the protection of the law, or why it is that magistrates or police authorities give preference, in their decisions and conduct, to such places, we are not able to determine, unless they are actually ignorant of the law upon that matter. If they are ignorant, it is quite time they were enlightened upon the subject. Clergymen, Ministers, and Elders who officiate for the spiritual welfare of the people should know the rights they have under the law; and all persons should know the penalty they incur by wilfully, maliciously, or contemptuously disturbing any person or meeting assembled for religious purposes.

A late law, passed in 1846, re-enacts all laws then in force against the disturbing or disquieting any religious meeting, and makes the penalties in such cases provided for applicable "to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship," as appears in the extract we have quoted. The law passed in the 53rd year of King George the Third fixed the penal sum at forty pounds, and no Justice had any authority to mitigate the amount of the penalty, neither can we learn of any subsequent law which repeals or mitigates that penalty.

RELIGIOUS MEETINGS PROTECTED BY LAW.

AN ACT FOR SECURING THE LIBERTY OF RELIGIOUS WORSHIP, PASSED AUGUST 14TH, 1855, CHAPTER 86.

"Whereas it is expedient that the laws affecting assemblies for religious worship should be amended: And whereas by an act passed in the First Year of King William and Queen Mary intituled *An Act for Exempting their Majesties Protestant Subjects Dissenting from the Church of England from the Penalties of certain Laws*, it is enacted that no congregation or assembly for religious worship shall be permitted or allowed until the place of such meeting shall be certified and registered or recorded as described in such Act: And whereas by an Act passed in the Fifty-second Year of King George the Third, chapter one hundred and fifty-five, intituled *An Act to Repeal certain Acts, and to Amend other Acts, relating to Religious Worship*

and Assemblies, and Persons Teaching or Preaching therein, it is enacted that no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly shall be had,) shall be permitted or allowed unless the place of such meeting is certified as described in such Act; and that every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified, shall forfeit for every time any such congregation or assembly shall meet a sum not exceeding twenty pounds nor less than twenty shillings, at the discretion of the Justices who shall convict for such offence: Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

"I. From and after the passing of this Act, nothing contained in the above-mentioned Acts, or in an Act passed in the Fifteenth and Sixteenth Years of the reign of Her Majesty, chapter thirty-six, shall apply to the congregations or assemblies hereinafter mentioned, or any of them; that is to say,

- "(1) To any congregation or assembly for religious worship held in any parish or any ecclesiastical district, and conducted by the Incumbent, or, in case the Incumbent is not resident, by the Curate of such parish or district, or by any person authorized by them respectively:
- "(2) To any congregation or assembly for religious worship meeting in a private dwelling house or on the premises belonging thereto:
- "(3) To any congregation or assembly for religious worship meeting occasionally in any building or buildings not usually appropriated to purposes of religious worship:

"And no person permitting any such congregation to meet as herein mentioned in any place occupied by him shall be liable to any penalty for so doing."

The penalty for disturbing a religious meeting, as fixed in the second Act named above, sec. 12, is as follows:—

"XII. And be it further enacted, That if any person or persons at any time after the passing of this Act do and shall willfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties, to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions, and upon conviction of the said offence at the said general or quarter sessions shall suffer the pain and penalty of forty pounds."

An Act to Relieve Her Majesty's Subjects from certain Penalties and Disabilities in regard to Religious Opinions, passed August 18th, 1846, chapter 59, sec. 4, enforces the penalty for disturbing any meeting assembled for religious worship, as follows:—

"IV. That from and after the commencement of this Act all laws now in force against the wilfully and maliciously or contemptuously disquieting or disturbing any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by any former Act or Acts of Parliament, or the disturbing, molesting, or misusing any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, shall apply respectively to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship, and the preachers, teachers, or persons officiating at such last-mentioned meetings, assemblies, or congregations, and the persons there assembled."

NEWS FROM CALIFORNIA.

(From the Correspondent of the "New York Tribune.")

You, no doubt, have your news of affairs at Salt Lake, from your own side; and we have ours. We have received Brigham Young's Proclamation, and expect that the Government forces will be completely destroyed, if they attempt to cross the limits declared sacred by the Mormon Prophet.

Orders have been received by all the Mormons at Carson Valley, San Bernardino, and those throughout this State, to repair to Zion, in preparation for the great contest which is to end in the overthrow of all the gentile nations, and the establishment of the chosen people of this age, as a nation with a name, and a power, and a glory far beyond that which blessed Israel when David and Solomon sat upon the throne of Judea.

The Mormons are no doubt an ignorant, fanatical, superstitious sect; but they are sincere. Such faith as they have in their creed and their leaders is not paralleled elsewhere in this age. I scarcely know where to find a parallel to it in any age save in the history of Mohammed. A word from Brigham Young is held in more respect by the Mormons than the most weighty, formal, and solemn command from the President and Congress of the United States. What he orders is done, no matter what the order be. He ordered the Mormons in Carson Valley to move to Salt Lake, and they went. Many had been established for five or six years in that valley: they had become wealthy; they had made farms which furnished them with all the comforts of life, and many of the luxuries, in so far as those were obtainable in a new country, remote from the great centres of commerce. They had fine houses, fences, barns, orchards, gardens, and fields; and, at the word, all these were sacrificed by men who had nothing to fear from refusal. Gentile neighbours were abundant and friendly, and willing to protect any Mormon who should refuse to obey Brigham's request; but nine hundred and sixty-eight persons sold their property for such prices as could be obtained at a few days' notice, from gentiles in the valley, and started joy-

fully to obey the word of Brigham. According to Exodus, the ancient Jews in the wilderness paid far less respect to Moses, and scarcely so much to the Almighty himself.

An exodus similar to that of Carson Valley is about to take place at San Bernardino. There the Mormons have been settled for nearly seven years, and had made the place one of the most beautiful in the State; and it is a well-known fact that they were greatly attached to the place, and were exceedingly proud of the manner in which they had built it up and beautified it. Farms, houses, orchards, vineyards, all kinds of property which cannot carry itself or be carried in a waggon, is being sold to gentile speculators who hurried in to buy for \$1 what is worth \$10. There, as at Carson Valley, there is no hesitation among those who have hitherto had a good standing in the church. Jefferson Hunt, Assemblyman elect of the Legislature of this State from San Bernardino, goes with the others. He offers a saw-mill which cost \$25,000 for \$2,500. Mr. Stark, a brother of the well-known actor, has sold a horse valued at more than \$5,000 for \$500. American cows worth here \$100 at the least are selling there at from \$25 to \$35; and work-oxen are sold for about half their value. Furniture goes at the buyer's own price. The Mormons not only wish to get money for property which they cannot carry off, but they want money to buy arms and ammunition. A correspondent of the *Bulletin*, writing from San Bernardino, says that the Mormons there have sent four or five tons of gunpowder, several cases of revolvers, and a large number of rifles to Salt Lake.

The Mormon population of San Bernardino numbers 1,500; and, according to report, they are all to go. Those who are too poor to provide waggons for the conveyance of their scanty provisions, cooking utensils, clothing, and bedding, are to be furnished with waggons by the more wealthy, or are to be left behind and brought on by waggons which will be sent back. According to rumour, they

expect to winter at the first settlements, about 300 miles from San Bernardino. The Los Angeles Correspondent of the *Alta* writes under date of Nov. 23rd:—

"Fifty-five families are said to have left that valley last week. They go quietly: in the evening they are about town, and in the morning they are not seen. It is supposed that within six weeks 1,000 persons will have forsaken their homes in that valley in obedience to the commands of their chief. Men, women, and children go off without a murmur, and with countenances lighted with stern joy, at the assurance they receive that they are about to fight and destroy their enemies. It is terrible—the firm resolve and blind obedience these people exhibit; and the war they wage will be merciless. There is not one line in the face of a Mormon that does not defiantly say, We will die before we submit. Down here we look upon the war as already begun; and after the affidavits which have been made and published concerning the state of things in Utah, we are surprised that no precautionary steps are taken—that the only outlet, the Cajon Pass, is left unguarded, so that warlike munitions may pass unmolested, and the enemy, whether they be Mormons or Indians, allowed to come and go at leisure."

The Mormons seem to have a wonderful faculty for conciliating the Indians; and it is reported at Los Angeles that the numerous tribe of the Cahuillas are going off to Salt Lake with the people of San Bernardino. It is generally conceded by those who have lived among the Mormons that no people get along more peaceably and quietly than these Latter-day Saints. The editor of the *Los Angeles Star*, the nearest newspaper to San Bernardino, thus bids farewell to his departing neighbours:—

"From our acquaintance with the people of San Bernardino, we must say, that we know them to be a peaceable, industrious, law-abiding community. Under great disadvantage they have cultivated their farms, and caused the ranch, which was, before their occupation, almost unproductive, to teem with the choicest products of the field and the garden. With their peculiarities of religion or church we have nothing to do: we know them to be good citizens, and cheerfully testify to the fact."

Beside the people of San Bernardino, our State will lose three or four hundred other Mormon citizens, many of whom are now on the way to join the departing Saints.

NEWS FROM THE PLAINS.

(From the Special Correspondent of the "New York Tribune.")

Camp on Black's Fork, Nov. 5, 1857.

I have been permitted to-day to read some of the papers found on the person of Joseph Taylor, the Mormon prisoner, against whom a writ was issued yesterday charging him with high treason. I regret that it was not in the power of Col. Johnston to allow me to take copies of them. It is deemed advisable, for various reasons, to withhold them at present from publicity.

It is probable that all the banditti who have been hanging around Col. Alexander's command for the last month are acting under precisely the same instructions. As yet, they have taken but one soldier prisoner—the assistant hospital steward of the 10th Infantry—who was captured a fortnight ago, while passing from the camp of his own regiment to that of the 5th Infantry, four or five miles distant. They have been more

expert in stealing cattle; and in addition to the principal robberies, which I have recorded, they succeed in running off a few head almost every night. On one occasion, I am told, they stole 21 horses and mules within 500 yards of the camp.

What constitutes the base for the distinction between their present system of hostilities and the shedding of blood, I am unable to understand. But whatever it may be, they give us official information that it will cease to exist the moment we attempt to force a passage through the mountains. If it lies in a belief that they do not become traitors till they take human life, they are greater fools than I am willing to believe. No such scruples exist on the side of the army; and on the first occasion on which a soldier's musket can be levelled at any of the banditti, the trigger will certainly be pulled. In the present crisis there is no longer room for

child's play. There is but one alternative. Either the laws of the United States are to be subverted and its Territory appropriated by a gang of traitorous lechers, who have declared themselves to constitute "a free and independent State," or Salt Lake City must be entered at the point of the bayonet, and the ringleaders of the Mormon rebellion seized and hung. Whether such an entrance can be effected this year is a matter of great uncertainty. My own opinion is that it cannot. Even after Col. Cook shall have arrived, the strength of the regular army will not exceed 2,000 men. The dragoon horses will be unfit for service, and an enormous train will embarrass all operations until a *dépôt* is formed.

Ever since the storm of October 15th and 16th, we have been remarkably favoured

by the weather, as we were before. But last night came another heavy fall of snow, and the sky is still louring. Before we can disencumber ourselves of the hundreds of waggons and thousands of cattle which are entirely dependent on military support, it is too certain that the Wahsatch Mountains will be covered to the depth of several feet with snow. The utmost, in my opinion, which Col. Johnston can be expected to effect within the next three weeks will be to put himself into position to take advantage of any favourable turn that may occur thereafter in the weather for a rapid movement upon the Mormon capital. His determination is evinced in the heading of the orders that issue from headquarters, which read "*en route Salt Lake City.*"

FURTHER PARTICULARS OF THE EARTHQUAKE.

(From the "Times" Correspondent.)

NAPLES, JAN. 5.—The first object of my letter must be to report the statements of a gentleman who has just returned from some of the places which suffered most from the shocks of the earthquake.

Pertosa had a population of 3,000 souls: it is completely destroyed; not more than six houses remain standing, and those are split, and are leaning out of the perpendicular. On the 1st of January, 143 bodies had been dug out; 200 were known to be missing besides, and perhaps many strangers. Many persons had been taken out alive.

Leaving Pertosa about 9.30 a.m., my friend went towards Polla. All along the line of road were observable traces of destruction similar to those already mentioned. At one point they crossed a deep ravine, and, mounting up on the other side, found that the entire road had been carried off to fully 200 yards distant. One-half of the houses were prostrate; the roofs of all had fallen in, and those which were standing were unsafe. Out of a population of 7,000, 1,000 have certainly fallen victims; 567 have already been taken out and buried, and on Friday last the horrid work of disinterment was going on. During this day three severe shocks of earthquake were felt throughout the district. It is difficult to describe

the consternation of the people; all ran to the temporary building where Divine service is performed, and the crucifix and the image of the Madonna being brought out, all followed in procession, priests and all scourging themselves with ropes.

Our guide in Polla had lost his wife and two children; three priests, among the others, had been killed; a gendarme had been dug out alive, and died shortly afterwards, while a child of 16 months old had been saved and recovered.

Retracing our steps, we diverged, after passing Pertosa, to visit Auletta. It seems to have been inhabited principally by Government officials; and a large palazzo belonging to a Neapolitan marchese, which had been let to the Government, was completely destroyed. A gendarme saved himself by jumping out of the window; a priest and his brother had just got out when the house fell in. The population of Auletta was 3,000, and out of these not more than 40 lives had been lost. Half of the houses were, however, destroyed.

On the road the travellers heard many remarkable incidents connected with the earthquake. A tree had been rooted out by the earthquake, and, as it were, replanted upside down; so had it been with a house. Three houses had fallen into

the opening fissures, and the earth had closed upon them.

The following curious fact occurred to Sesso, a village consisting of one long street. It opened throughout its whole length; the sides receded to a great distance from one another. There they remain, and no damage was done. This happened on the night of the 26th—that is, ten days after the shocks which there, as elsewhere, had occasioned so much damage. The official journal of Saturday night reports disasters at Muro, Rionero, Castelgrande, Calvello, Barletta, Canosa, and Ruovo.

In the commune of Bella, reports the *Journal*, the earthquake of the 16th levelled hills, turned the land over and over, forming deep valleys. In half an hour before the first shock took place, a light as that of the morn hung over the country, and a strong exhalation of sulphur was perceived. On the following morning, after the double shock and the thunder, at about two miles distant from the city, a piece of ground, consisting of nearly 600 moggia, was found encircled by a trench from 10 to 30 palms deep, and of the same width.

The official journal of last night says—“The description which the Intendente of Basilicata sends us is such as to draw tears at every word. The details are too awful to report publicly, but the disaster is cruel beyond conception. People speak confidently of 30,000 persons and upwards (official) having been destroyed, and of fully 250,000 persons (official) being houseless.” And to remedy these evils scarcely anything has been done. Fifteen days after the time bodies were rotting under the ruins. Some people had been taken out alive on the eighth day; pigs had half eaten the bodies of children who were lying exposed without any one to help them.

A meeting of the English residents and visitors was held yesterday at the house of the Rev. Mr. Pugh, the chaplain of the Legation. Facts were stated at that meeting which confirm all I have said. “The people,” said one who had returned from Polla, “are broken-spirited, have lost almost the traces of humanity, and look more like monkeys flying to the solitude about the ruins.”

VARIETIES.

DR. JOHNSON, on being asked the difference between an attorney and a solicitor, replied “Much the same as between a crocodile and an alligator!”

THE loss by fires in the United States during 1857 is estimated at \$20,000,000 of property; loss of lives, 158. Steamboat accidents on the rivers, lakes, and bays for 1857, are 30, with 322 persons killed, and 86 wounded.

PASSING EVENTS.—Spain has resolved to take part in the expedition against Cochin China, and will employ 4,400 Infantry and an Artillery battery from the garrisons of the Philippine Islands. The Gwalior Contingent has been totally annihilated by the Commander-in-Chief at Akberpoor, near Cawnpore. The Emperor of Austria has expressed his determination to uphold the rights of the Protestants in that country equally with those of the Catholics. The smallpox is raging in Adana to a fearful extent: in one town alone 3,000 children have been carried off. At Salzburg, in the Tyrol, influenza is so prevalent that all the public schools are closed. Mr. Goldsmid, son of Baron Goldsmid, has been appointed a Queen's Counsel, being the first Jew that has yet attained that dignity. The free navigation of the Danube has been the subject of a sharp and bitter correspondence between the French and Austrian Governments. Austria blusters and talks of her 800,000 bayonets. In Herregovine, Turkey, the Christians have had unjustly heavy imposts laid upon them: women have been subjected to the vilest outrages; their breasts were cut off, and themselves burnt alive: children were impaled before their parents' eyes, and the men put to death in the most cruel manner. Later accounts of the attempted assassination of Napoleon state that the total number of wounded is 141.—AMERICA: President Buchanan considers that Commodore Paulding committed a grave error in arresting General Walker, but pleads the substantial justice of the act; and great demonstrations of sympathy have been expressed by the people in New Orleans and Mobile towards the General, against the Commodore and Government in supporting him. Georgia, Mississippi, and Alabama have pledged to secede from the Union if Kansas be refused admission. A political combination has been formed against Comonfort the Dictator in Mexico; and